A SERMON

Preach'd in the *Parish-Church* of

St. *SEPULCHRE*,

JUNE the 1*st*, 1721.

Being *Thursday* in *Whitson-Week*;

AT THE

Anniversary Meeting of the CHILDREN Educated in the *Charity-Schools* in and about the Cities of *LONDON* and *WESTMINSTER*.

By NATH. MARSHAL, D. D.
Chaplain in Ordinary to his Majesty.

Publish'd at the Request of the Trustees of the said Charity-Schools.

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A

SERMON

Preach'd in the Parish-Church of

St. SEPULCHRE,

June the 14th. 1721.

Being Trinity-Sunday.

At the Anniversary Meeting of the Children belonging to the Charity-Schools in and about the Cities of LONDON and WESTMINSTER.

By [illegible] D.D.

Chaplain in Ordinary to his Majesty.

[illegible]

Isaiah LIV. 13.

And all thy Children shall be taught of the Lord; and great shall be the Peace of thy Children.

IN the preceding Chapter our Evangelical Prophet had been pointing to the Death and Sufferings of Christ, to the Triumphs of his Cross, and to the *Satisfaction of his Soul* in beholding the blessed Fruits of his Labour and *Travail*. Hereupon the Prophet proceeds to observe, with very just Order and Connection, what Occasions would hence arise of Thanksgiving and Praise to God, for the Manifestation of his Light and Truth to the *Gentile* World,

Ver. 1. which had ſo long been *barren* and *deſolate*, *alienated from the Life* and the Knowledge *of God*.

An happy Reverſe of this forlorn Condition is here foretold to them; that for *Darkneſs*, they ſhould have *Light*; for *Affliction*, *Comfort*; and, 11-14. inſtead of being *toſſed with a Tempeſt*, ſhould be *eſtabliſhed in Righteouſneſs*.

And the Amount of theſe ſeveral Promiſes is ſumm'd up in the Words juſt now recited to you, which (as St. *John* hath told us) were applied by our Saviour to this very Purpoſe, to the Inſtructions vouchſafed by God to Man, thro' the Miniſtry of our great Mediator: *It* John vi. 45. *is written* (ſaith he) *in the Prophets, and they ſhall all be taught of God; every Man therefore that hath heard, and hath learned of the Father, cometh unto me.*

The Seaſon reminds us of thoſe *miraculous* Inſtructions which the Church of Chriſt received from her divine Founder; when, under the more immediate Guidance of the promiſed *Comforter*, ſhe enjoyed the Privilege of diverſe *extraordinary* Vouchſafements, was led by him *into all Truth*, and aſſiſted by him in all Abilities for a Practice correſponding to it; when *Great Sinners* were inſtantaneouſly converted

verted into *Great Saints*; and when Perſons entirely unacquainted with the common Methods of humane Learning, had the *Eyes of their Underſtanding enlightned* from Above; ſo that *Tongues and Prophecies* became on the ſuddain as familiar to them, *all Myſteries* and *all Knowledge* as eaſy and as open to them, as if they had been train'd up to theſe ſeveral Attainments by a previous Courſe of Study and of laborious Enquiry, in the uſual Forms of a learned Education.

But tho' the *Foundations* of the Chriſtian Church were laid in *Miracle*, and *extraordinary* Meaſures of the *Spirit* were neceſſary to the Support of her in her *Infant* State; yet upon *her fuller Growth*, and upon the *Settlement* of thoſe *Foundations*, the *Edifice* ſince built on them hath been enabled to ſubſiſt, by the Help of ſuch *Standing Proviſions*, as have been ſeverally made for it; and by fit Applications of them to any incidental Exigence, thro' the Care and Wiſdom of the Prime Architect.

Wherefore, that we may be juſt to the Seaſon, we will,

Firſt, if you pleaſe, Conſider thoſe *Standing Proviſions* conſign'd to the Church of Chriſt, thro'

thro' the Miniſtry of his Spirit, which my Text hath propounded to her under one General View; *All thy Children ſhall be taught of the Lord.*

And that we may be juſt to the Occaſion of our preſent Aſſembly, I muſt intreat you to conſider with me in the

Second Place; The Uſefulneſs of theſe Proviſions, with a peculiar Regard to the Caſe before us; which the latter Branch of my Text hath intimated in the following Words; *Great ſhall be the Peace of thy Children.*

The *Seaſon* indeed might claim from us a more diſtinct Attention to thoſe *extraordinary* Vouchſafements, upon which the *Original Fabric* of the Chriſtian Church was form'd and founded: But as the *Settlement* of it was owing to theſe, and we are now in Poſſeſſion of the Advantages thence derived to us; whilſt we are acknowledging the Bleſſings of the *one*, it will ſcarce be poſſible for us to loſe Sight of the *other*. *e. g.*

I. Do we enjoy the Benefit of a ſtanding Revelation, which is *profitable* to us *for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs,*

2 Tim. iii. 16.

wonſneſs, and in all the various Methods of ſaving Grace? With our Senſe of the manifold Advantages hence accruing to us, it will be difficult for us to forget thro' what Hands and Means the Mighty Bleſſing was at firſt convey'd to us; with what miraculous Aſſiſtances it was then ſupported and defended againſt all the Terrors of this World, and all the fierce Oppoſition to it of *Spiritual Wickedneſs in high Places*: Whereupon it will be eaſy for us to graft this obvious Reflection; that it had been a Miracle equal to any, which in Fact appeared to patronize and protect the Goſpel, to have found it ſucceeding and ſpreading its auſpicious Light, without the Help of *other Miracles* to propagate and diffuſe it: For, that Men unacquainted with Tongues and Languages, ſhould addreſs themſelves *effectually* to a Diverſity of People, ſo various in Speech, in Manners, and in their Forms of Worſhip; that Men of no natural Talent in the Powers of Perſwaſion, of a Nation contemptible, and themſelves of no Figure in it, ſhould be able to diſpoſſeſs any conſiderable Numbers of inveterate Cuſtoms, of Notions deep rooted, of a Religion favoured by Education, ſtrengthened by Civil Sanctions, founded, *preſumptively*, in *divine*, and ſupported

un-

unqueſtionably by *human* Authority; I ſay, that ſuch great *Ends* ſhould be accompliſhed by ſuch diſproportioned and feeble *Means*, muſt unavoidably remind us of that ſupernatural Help, which diſplay'd the *Strength* and the *Power of God*, in the *Weakneſs* of Men his Inſtruments. The *Foundation* and the *Superſtructure* have here ſuch a ſtrong and evident Connection with each other, that a Separation of them, even in Thought, is next to an Impoſſibility: They cleave as cloſely, and are as intimately allied together, as *Effects* to their *Cauſes*; twere a *Soleciſm* in *Speech*, and an *Abſurdity* in *Reaſoning*, to *put* them *aſunder*. Were it not for the Signs and Wonders which accompanied the Goſpel at its firſt Appearence, the Voice of it muſt have ſoon been ſtifled, in the noiſy *Contradiction* of *ungodly Sinners* to it. So that if the Will of God hath now an eaſy and clear Acceſs to us; if we are directed by it in the Methods of our Worſhip; if we are reſcued by it from Ignorance and Error; if we are aſſiſted by it in the Solution of our Difficulties and Doubts; if they who *hunger and thirſt after Righteouſneſs* are *filled* by it; if they *who labour and are heavy laden find Reſt* to their *Souls* by it; if the full and pamper'd are humbled, or the *meek* and *lowly*

Matt. v. 6.

Matt. xi. 28, 29.

lastly exalted by it; in fine, if the Notices of Life and Immortality are clear'd up and aſcertain'd, or if the *Wrath of God* be *reveal'd from Heaven* by it, *againſt all Ungodlineſs and Unrighteouſneſs of Men*; theſe ſeveral Advantages muſt be, all, imputed to that propitious Spirit, thro' whoſe mighty Agency this great Wheel of Providence was firſt put into Motion, and hath ever ſince been directed, aſſiſted, ſupported, conducted, thro' the various Chances and Junctures of this World, to the Concluſions appointed for it in the Councils of Eternity. Rom. i. 18.

Great and apparent was here the Want; and great was therefore the Mercy of ſupplying it. Now, by conſigning to us a Revelation of his Will, God hath manifeſtly conſulted the *Peace of his Children*, who, without it, amidſt the pureſt and beſt Intentions of pleaſing him, were plainly ignorant of the Means to do it. Never did *human Reaſon* diſplay its Powers to greater Advantage in all other Matters; never, ſince the Foundations of the Earth were laid, was there an Age of greater Delicacy and Politeneſs, or of *Taſt* in what the World calls *Wiſdom*, than when the Goſpel was propounded to the Notice of Mankind: The utmoſt Trials had, then, been made of

what *human Knowledge* could do for us in the Way of Religion: But how deformed and monſtrous was the Face of it, how corrupt and abominable was its whole Form and Fabric, even then, when the Talents of its Votaries were of the brighteſt Sort, from whom all Attainments might well have been expected, which were within the Reach and Compaſs of the moſt elevated Underſtandings? The *Caſe* is well known, and you will only need to be reminded of it; That in the Age of *Auguſtus Cæſar*, Learning and Arts were juſt in their *Zenith*; in all the Glory and Beauty of their fulleſt Bloom: Yet, very contrary to the common Obſervation, was then the Fact of Things; *Ignorance* and *Superſtition* were ſo far from going Hand in Hand, that *Bigotry* went along with *Learning*, and even adventured to ſhew it ſelf in the cleareſt *Sunſhine of human Knowledge*: Which ſurely may be allowed to paſs with us for ſome Argument, that *human Knowledge* is alone no *proper*, or, however, no *ſufficient Key*, for *opening* to us the Truths of *Religion*. *Virtue* had indeed many fine Things ſaid of it, and its *Beauties* were ſet off in a very *beautiful* Manner. But tho' *good Senſe* might *recommend*, and *fine Diſcourſe embelliſh* it;

yet

yet there was wanting the *Authority* of *expreſs Command*, and of *weighty Motives*, to overcome the Difficulties of *Practice*, and to give it the Force and Efficacy of *Law*.

And whilſt the Guilt of unexpiated, uncancell'd Diſobedience, hung pointed, like a Sword, over the Head of each terrified Offender, and no juſt Dependence could be fixed upon any Methods then known for healing it; there could be no great Encouragement to engage with Hardſhips, or to enter with Steadineſs upon the Conflicts of laborious Virtue, whilſt, I ſay, no tolerable Aſſurance could be had of Succeſs to any Labours, and whilſt no Meaſures were ſettled, for the Payment of a vaſt and well known Arrear. But now from all theſe Perplexities and Diſcouragements the Goſpel of Chriſt hath happily delivered us; who hath opened to us the *Myſtery of his* Father's *Will*, in ſo clear a View, and pointed it with ſuch awakening *Sanctions*, that the *Peace*, of which Doubt and Diffidence muſt needs have robbed us, is ſettled and eſtabliſhed for us, by the Lights and Aſſurances which that gracious Diſpenſation hath convey'd to us.

Again, *2dly*, If the Ordinances of the Gospel, thus notified to us, have any Uſe in them, any Efficacy attending them; if our Intercourſe with Heaven be maintained by them in a regular and proper Channel; if our Prayers and Praiſes aſcend to the Throne of the Almighty, with the more gracious Acceptance, for proceeding in the Forms thence authorized, for being favoured with the Intereſt of an all-ſufficient Mediator, and ſanctified thro' the holy Influences of his Bleſſed Spirit; we cannot but aſcribe it to the Glory of his Grace, that he hath thus opened to us, and ſettled the *Means* of it; that we are not left, as the *World long* was, and much of it *ſtill* is left, to the Vanity of humane Imaginations, or to the Fallacy of our own Inventions; but that a *Clue* is given us from Above, to lead us out of a *Labyrinth*, which hath ever proved too perplexed and intricate for any Meaſures of this World's Wiſdom; that our Worſhip is now eſtabliſh'd upon the ſure Bottom of a federal Stipulation; ſo that if with clean Hands and pure Hearts we look for our God in his holy Sanctuary, we are entituled to find him there, and finally to behold his *Power and Glory*. Had this whole Matter been *left* upon the Foot,

Foot, where *untaught Nature found* it, *Experience* is inſtead of all other *Conviction* to us, what *poor Improvements*, indeed what infinite *Defilements*, Religion hath evermore derived from *Nature*, unaſſiſted, uninſtructed, by *Grace*, tho' at the ſame Time adorn'd, and embelliſh'd with all the Refinements of *human Art*. Senſible of her Nakedneſs, ſhe would needs, forſooth, be always *diligent*, always even *anxious*, in providing ſome Sort of Cover for it; but the Succeſs was uniformly and conſtantly unfortunate; ſince the *Cover* thus officiouſly ſought for, proved either ſo *thin*, as to be quite *tranſparent*, and conſequently *uſeleſs*; or elſe ſo *thick* and *ſtifling*, that true Religion could never *breathe* thro' it. Whereas the Ordinances preſcribed to us by the Goſpel, have ſo adjuſted the Plan of our Religious Worſhip; ſo directed the Formularies of our approaching to God in holy Offices, that the *Bondage of Corruption*, under which the *whole Creation had long groaned and travail'd in Pain together*, is now exchanged for the *Glorious Liberty of his Children*. Rom. viii. 21, 22.

Take a View of Mankind in their ſordid and low Endeavours to pleaſe and to propitiate they knew not *whom*, nor *how*; bungling at various

various Offers of Attonement, the Neceſſity of which they well and generally apprehended, tho' they underſtood no proper Methods for it; and you will eaſily imagine how dark and how confuſed their Notions and their Hopes muſt needs have been, from Practices, which, whilſt *innocent*, were, however, *unauthorized*, and uſually, inſtead of cancelling any *paſt*, contracted for them *new* and repeated Guilt.

But now what the common Reaſon of Mankind did generally inform them, was fit and proper to be done, tho' it did not, and could not delineate for them thoſe particular Methods, by which it might be done, with any Proſpect of Acceptance, the Goſpel hath clearly and fully open'd to us. We have now a *federal* Right to all its Advantages, if we will *ask* them *in* his *Name*, thro' whom they are derived to us, and will purſue them thro' the Channel of his *Ordinances*, which are fixed and known, and require no Subtilties or Depths of Thought, to carry us thro' a ſober and effectual Uſe of them.

Men of Genius and Speculation, too fine for the Groſs of Practice, may improve, if they pleaſe, upon the Model of God's Appointments; may form their thin and aery Schemes,

Schemes, of a Religion which ſhall be all *mere* Spirit, without any one Ingredient which ſhall ſavour of *Senſe*, or indulge our preſent Compoſition of *Fleſh and Blood*. But *Experience* and *Hiſtory* will concur in aſſuring them, that all this Notion is wild and viſionary; that human Nature hath ever inſiſted upon ſomewhat of *Form* and *Ceremonial*, and where it hath not *found ſome Rule* of this Sort preſcribed for it, hath ever *exceeded all Rule* and Meaſure in it. So that there was an evident Neceſſity of fixing ſomewhere, and of preſcribing ſome *Ritual*, if Religion were to be kept within any Bounds of Purity and ſober Reaſon. And therefore what the general Voice of Mankind hath, in all Ages, moſt contended for, ſuch (*e. g.*) as an *authorized Mediator*, a *ſatisfactory Attonement*, ſome ſolemn *Rituals* of *Initiation*, and of *preſerving*, or *reſtoring Peace* between the *offending Votary*, and the *offended Object of his Worſhip*; (*theſe*) the Goſpel hath ſettled for us in *ſtated Ordinances*, the Uſe of which Modeſty and Gratitude will recommend to us, as the wiſe Appointments of a merciful God, for his weak, and frail, and ſinful Creatures.

Or,

Or, 3*dly*, If a ſucceſſive Miniſtry, *ordain'd*
Heb. v. 1. *for Men in Things pertaining to God*; duly autho-
riz'd to denounce his Threats, and proclaim
his Promiſes, and to publiſh the Conditions
whereupon *both* are ſuſpended; warranted
2 Tim. iv. 2. to ſpeak in his Name, to *reprove, rebuke, and*
exhort, with all Long-ſuffering and Doctrine; (if
this, I ſay) hath any Tendency to remind Men
of their Duty, to promote and encourage the
Diſcharge of it, *to pull down the ſtrong holds of*
Sin, or to preſerve the great Depoſitum of the
Goſpel; the Derivation of all our Powers for
theſe important Purpoſes, muſt finally be car-
ried back to the ſame Original, the Prime
Miniſter of our Saviour's Kingdom, the *Spirit*
of Grace and Glory. It was not in *Man*, it was
not within the Compaſs of *human Authority*,
to preſcribe the Means of our Acceptance, or
the Inſtruments of procuring it, or the Hands
thro' which it ſhould be *miniſterially* convey'd
to us. The Work is God's; and as he hath
appointed *ſtanding Ordinances*, thro' which he
will *generally effect* it; ſo he hath appointed
a *ſtanding Miniſtry*, thro' which he will *generally*
tranſact it: And bold, as the boldeſt, is that
preſumptuous Invader, who with unauthoriz'd,
ſacrilegious, Hands, ſhall adventurouſly ruſh
upon

upon holy Miniſtrations! Not only the Goſpel, as a *revealed Inſtitution*, forbids it; but even the *Light of Nature*, dim as it is, may be clear enough to inform us, that a Warrant from God, either by *Original Call*, or by *due Courſe of Succeſſion*, muſt be eſſential to the *Regularity* of any one's acting for him.

How far the *Innocence* of *involuntary Error* may avail on the Behalf of thoſe who can truly plead it; what Allowances ſhall be made to it, or what Degree of *Efficacy* ſhall attend upon Ordinances *irregularly* adminiſter'd; (theſe) are none of our preſent Queſtions: But *Rules*, I think, ſhould never be given up for the Sake of any *poſſible*, or even *neceſſary Exceptions*. It may ſuffice to obſerve upon the Caſe before us, that wherever theſe *Exceptions* ſhall put in for Favour, the Indulgence of it muſt be owing to the *Grace* of him who ſettled the *Rule*, and hath no where told us, when, or how, he will grant a *Diſpenſation* from it.

We agree, that it is God alone who conveys the Grace which flows to us through any of his *Ordinances*: But then, as one great Deſign of them was to keep us within the Encloſure of his Inſtitutions; any voluntary Departure from the known Tract and Channel of them, croſſes

upon one of their fundamental Reasons, affronts the Authority which appointed them, and gives too great a Loose to those Inventions of Men, and to those Excursions of human Fancy, which were severally meant to be regulated and restrain'd by them.

The *Jewish Priesthood* was fenced in with a sacred Enclosure, confining it to one Line or Family. The *Heathen* had known Ceremonials of Initiation into it. And the *Christian Rule* hath a constant Attestation of *Facts* to vouch for it, from its earliest Rise to the present Generation.

What *possible Interruptions* one or other may have met with in so long a Course, and under such Varieties of *Succession*, is no Prejudice to the *Rule*, which is, and ought always to be consider'd as, the *same*, under any *possible*, or *probable*, or even *actual Exceptions* to it. For indeed there is always a *Reason* why *some Rule* should be fixed in this Matter; and then, be the *Rule* in *particular* what it will, which is once stated and settled, it will always be entituled to this *general Reason* for it: It is intrinsically, and in it self unfit that it should be left at Random, to the Humour and Caprice of Men, or

or to the Ignorance of every raw, conceited, untried Pretender. *Order and Decency* plead hard against it, and the Courſe of *Providence* hath otherwiſe determin'd it; ſo that when we find a *Rule* once actually ſettled for us, all Reaſon ſurely will direct us to abide by it. Once more, and

4thly, Do we feel our ſelves at any Time illuminated, prevented, excited, quicken'd, when no Occaſion from *without* us can tolerably account for it? Do we perceive the *Light* and the *Heat within* us, *ſhining* and *burning* with ſuch equal and juſt Proportions, that there can be no Room for the Suſpicion of any Fraud or Self-deluſion? We are here again reminded of his gracious Succours, who *worketh in us to will and to do of his good Pleaſure*; thro' whom *our Souls are purified in obeying the Truth*; thro' whoſe *Power we abound in Hope*; by whom we are *ſtrengthen'd with Might in the inner Man*, and are *rooted and grounded in Love*. Phil. ii. 13. 1 Pet. i. 22. Rom. xv. 13. Eph. iii. 16, 17.

I pretend not to ſay, that either the *Doctrine* or the *Privilege* of *inward Aſſiſtances* is peculiar to the Chriſtian Church; the Church of God in all Ages, and in ſome of its darkeſt Periods, hath, I doubt not, enjoy'd ſtrict Meaſures of it;

and both * *Jews* and † *Heathens* have evermore laid in a Claim to them; upon which, however, it will be no Diſparagement to obſerve; that as the Spirit of God hath vouchſafed to Chriſtians a greater Plenty of *outward Advantages*; ſo, in all likelihood, he hath diſpens'd to them a more liberal Proportion of his *inward Helps*; which is nothing but a Specimen of his
1 Cor. xii. 11. prerogative Grace, *dividing to every Man ſeverally as he willeth.* The Want on all Hands was confeſſed, and undoubted: ‖ Writers of all Perſuaſions have acknowledged it, as the Votaries of all Religions have felt it; and the Chriſtian Scheme hath undertook for a copious and
2 Cor. iii. 5. full Supply to it. If we are not *ſufficient of our ſelves to think any Thing as of our ſelves*; yet now *our Sufficiency is of God.* Here

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* Various Paſſages in the Book of Pſalms atteſt to this Doctrine, as received among the *Jews*; and in very many Inſtances the whole Tenor of their Addreſſes to God ſuppoſeth it.

† The *Platoniſts* were full of the ſame Acknowledgment; and even the Effects of our own *Free Will* are aſcribed by *Hierocles* to the Divine Co operation, in Words ſo truly noble, that I cannot forbear tranſcribing them. Ἔστιν ἡμῖν ἡ ἄσκησις τῶν καλῶν, ἀλλὰ καὶ αὐτὸ τὸ ἐφ' ἡμῖν δοθὲν ἰσχύειν, τῆς παρ' ἑκάστου συνεργείας καὶ πολλαχόθεν τῶν διαφόρων πάντως τυγχάνομεν. A Book, inſtead of a Margin, might be fill'd with Quotations of this Tendency from Heathen Writers, both Poets and Philoſophers.

‖ Let *Plato* be allowed to ſpeak in this Caſe for the reſt: τὴν μὲν ἀρετὴν, λόγῳ καὶ μιμήσει, δεῖ συμπάσῃν καὶ πανταχόθεν, ἐκ θεῶν τε δεδόχθαι, εἰ μὴ θεοῖς ὑφηλοῖτο.

Here I take Leave of my first General, containing a Promise to the *Gentile* World, when incorporated with the *Christian* Church, that *all its Children* should *be taught of the Lord*; under which we have considered the *standing Provisions* consigned to the Church of Christ, thro' the Ministry of his Spirit.

Proceed we now therefore in the

Second Place, To the Usefulness of these Provisions, which the latter Branch of my Text hath intimated in the following Words; *Great shall be the Peace of thy Children.*

In my Prosecution of the former Topick, I have all along interspersed some general Hints concerning the *Use* and the *Advantage* of these several Provisions, which were then observ'd to you; that I might henceforwards confine my self to the more immediate Occasion of our present Assembly.

One Thing here premised will aptly enough connect the two Branches of my Text together, taking the *latter* of them in that Point of View, under which I am going to consider it; *viz.* That it is the *Providence of God* which opens a Door of Access to the several Helps and Mini-

Miniſtrations of his *Word and Spirit*. The great Increaſe and Progreſs of the *Roman* Empire, facilitated a Paſſage for the firſt Preachers of the Goſpel, and ſo *opened the Door of Faith to the Gentiles*. Thro the ſame wiſe and gracious Diſpoſal it comes to paſs, that one *Nation* differs from another in the various Opportunities of Light and Knowledge, and of all ſpiritual Improvements; that under the *ſame National Advantages*, there is a *Diverſity* of *perſonal Gifts*, Talents, and Vouchſafements, which as much diſtinguiſheth one Man from another, as if the Species were not the ſame; one ſcarce riſes above the *Beaſts which periſh*, whilſt another is but *little lower than an Angel*. The Fact is ſo clear upon the firſt Mention of it, that the Remark will ſtand in need of no farther, nor more particular Deduction, to convince you, that it is founded in Truth and Juſtice.

Acts xiv. 27.

The Work which brings you now together, is intended to co-operate with *Providence*, in ſpreading and applying its *manifold Gifts of Grace*; in *revealing unto Babes* thoſe Truths of the Goſpel, which the *wiſe and prudent*, in their own Eyes, too often caſt from them; in dealing out Inſtruction to them who *ſit in Darkneſs*,

neſs, and in giving to the *Ignorant Knowledge of Salvation.*

There is one general Law of *Providence*, which takes hold of all the reaſonable Creation; *As you have Opportunity, do good unto all* Gal. vi. 10. *Men*; i. e. *all the Good*, which (by any moral Eſtimate) is within your Power, to *all Men.* So that the *Opportunity*, wherever it fairly opens, fixes the *Obligation.* Now there cannot, I may ſay, be a more truly uſeful, nor therefore a more glorious View, than that which is here before you.

The *Souls* of theſe little ones, dear and *precious*, be ſure, *in the Sight of God*, recommend themſelves to your Piety and Care. Athirſt for ſaving Knowledge, they implore your Help for the Conveyance of it. If they can ever hope to partake of the Promiſe which my Text hath given them, that they *ſhall be taught of the Lord*, it muſt be through the Agency and Miniſtry of Man; under the Latitude of which Conſtruction, I truſt I may apply to you thoſe Words of our Saviour to the *Jews*; *This* Luk. iv. 4. *Day is this Scripture fulfilled in your Ears.*

In a *lower*, tho' ſtill in *ſome* Degree of Neceſſity, comes next before you, their *Subſiſtence* in a World, where it is the Lot of moſt

Men

Men to ſcramble for their *daily Bread*. Here you provide for *methodizing*, what otherwiſe would be a *diſorderly* and *wicked Scramble*, by aſſigning to each a lawful Vocation. It was a Rule among the *Jews*, which paſſed undiſputed with them; *He who brings not up his Son to ſome Trade or Calling, brings him up to be a Thief.* The Mind of Man will be working *Miſchief*, where it is not taught to be working *Good*; nor is it poſſible that a numerous Poor, bred up in Idleneſs and Beggary, ſhould be able to procure an *honeſt Livelihood*; whereas the Poor here before you, by the Meaſures you now are taking, may not only be furniſh'd, *for themſelves*, with a competent Subſiſtence, but may be enabled to deal out their Help to *others*, and to propagate a never-failing Succeſſion of like charitable Schemes. So that the Children yet unborn, and thoſe who come after them, till Time ſhall be no more, may feel the comfortable Effects of your preſent Undertaking. Mean while, let me obſerve to you in the Words of St. *Paul*, that *the Adminiſtration of this Service not only ſupplieth the Want of the Saints, but is abundant alſo by many Thankſgivings unto God: whilſt by the Experiment of this Miniſtration they glorifie God for your profeſſed Subjection unto*

2 Cor. ix. 12, 13.

the

the Gospel of Christ, and for your liberal Distribution unto them, and unto all Men.

But I need not, I am sensible, *expatiate* upon a Subject, which hath already been *exhausted* by the Labours of many worthy Persons who have gone before me. I rather chuse to address my self in a few plain Words, to three different Sorts of Persons, who may very much either advance, or discourage, the Progress of this noble Charity.

1. To such as have not yet thought fit to lend any helping Hand to it. Let me beseech them that they would think it enough for them to stand *Neuters* in this beneficial Work, that, if they will not *assist*, they would not, however, *hinder* nor *retard* it. In the Execution of a Design so *extensive*, which such Numbers of *all Sorts* are concern'd in, it is neither *impossible*, nor *incredible*, that *some Flaw*, *some Error*, may appear to a *curious* Eye, inquisitive for Mischief, and willing to make the most of it. Nay, it may be farther granted, that even an *impartial Observer* may, possibly, discern some unhappy Blemish, amidst such a vast Variety of Agents and Instruments employ'd in the Conduct of it. It would be next to a Miracle should this be otherwise. But

what is then the Conſequence? Hath the Undertaking, for the main of it, a ſerviceable Aſpect? Do the Views ariſing from it promiſe a Sett of durable, comprehenſive Advantages, both to the *preſent Generation*, and even to *remoteſt Poſterity*? Is there any Charity to be named, which can furniſh a better Proſpect? Or was there ever any *Good*, which had not its Chance for ſome *evil Speech* to ariſe upon it, and perhaps for ſome *evil Effect* to ſpring out of it? The World muſt be much alter'd in Situation and in Circumſtance, if this be not *now* the Fate, as it hath *ever* been, of *all*, even of the *beſt*, Things *under the Sun*. And ſhall we diſcharge them *all* out of our Care, becauſe we can reſcue *none* of them from thoſe accidental Miſchiefs, to which every Thing here will always be obnoxious? This would ſurely be a very wrong Turn of Judgment and of Practice. In God's Name, let the Miſchiefs be prevented, which human Foreſight can any Way guard againſt: Let the Errors be corrected, which any Meaſures of Care may be applied to regulate: And then let the Blemiſhes be finally *excuſed*, which, humanly ſpeaking, cannot be quite *avoided*. When all is done; if any *ſmaller Evil* ſhall be

be found mixing at last with a much *greater Good*; they must be very unreasonable in their Demands and Expectations from us, who shall presume to censure us for taking *together* what the Nature and Posture of Things will not always allow us to *put asunder*.

2. To the Persons concerned in the Supervisal, Government, and Conduct of this extensive Scheme; let me address my self in the Spirit of Meekness, and with my truest Wishes of all possible Success to them; that they would use all prudential Endeavours to fence, as far as they may, against any untoward Misconstruction. The more sensible they are of injurious Surmizes, and of causeless Jealousies, raised and spread to their Disparagement, the more Caution will naturally be expected from them in the Execution of their important Trust; that *no Occasion of Offence in any Thing* be *given* by them, lest this their *Ministry should be blamed* for it; that in all Things they would behave themselves with a *Zeal for God according to Knowledge*; with an Obedience to the Powers set over them by his Providence, which shall proceed upon steady, well weigh'd, and consistent Principles; and with such a Regard to the Weight and Moment of the Business entrusted with them, as may direct each Step and Mo-

tion they ſhall make in the Diſpatch of it. Great is their Charge, and great their Charity in undertaking it; as great will, doubtleſs, be their Reward for fulfilling it: Thro' *good Report* and thro' *Evil*, they muſt expect to paſs, as their heavenly Maſter hath done before them, whoſe prudent, inoffenſive Conduct, and vaſt Deſigns for the Good of Men, prov'd not ſufficient to skreen him from the Venom of malicious and lying Lips. Let *his* Example in *doing Good* be the Compaſs they ſteer by; and let his Patience in *ſuffering Evil* be their Motive to bear it without Wearineſs or Diſcouragement.

3, and Laſtly, Let the Perſons to whom the Education and Inſtruction of theſe Children are more immediately committed, be perſwaded to conſider well the Importance of their Employment, and of the Truſt repoſed in them, together with the Account which they muſt one Day give of it. It will not be enough to accompliſh the Deſign of this noble Charity, that the Youth under their Care be enabled to deal in Letters, or Syllables, or Words, or Sentences; to anſwer the common Interrogatories, or to ſtand the uſual Forms of Examination; but the very *Life* and *Power of Godlineſs* muſt find a Way to their *Hearts*, if ever they are made *Believers unto Righteouſneſs*.

The

The *Confession* of their *Mouths* is now of little Service, when there is no Danger to approve the *Virtue* of it, except it proceeds from an higher and better Principle, and be the Language of their *Understandings*, as well as of their *Lips*. Nor is even the *Knowledge* of Religion, where it enters deepeſt, of any great Significancy, except the *Paſſions* be ſubdued to it, and each perverſe Diſpoſition captivated to the *Obedience of Faith*.

Wherever then, any latent *Corruption* of their *Hearts* ſhall chance to diſcover it ſelf in their *Speech* or *Practice*; be it in *Idleneſs*, or in *buſie medling*; in *unſeemly Behaviour* under any relative Obligations; in *Sturdineſs to Superiors*, or in *Inſolence to Equals and Inferiors*; in *Neglects of God's Worſhip*, or in *Prophanations of his Honour*; in *Deceit* or *Violence*; or in any *diſhoneſt Arts*; this will require the more immediate Care of the Perſons entruſted with it, to nip, in the very Bud, all ſuch Seeds of Wickedneſs; to pluck up by the Roots ſuch pernicious Weeds, as will poiſon the Soil they grow in, and ſpread all around them their fatal Contagion: Quite other Fruits, they muſt know, are expected, from the Expences and Toils of thoſe worthy Labourers in this bleſſed Work, who have committed to them their Part in it; *viz.* that by Perſwaſion and Example, by Encouragement and Cor-

Correction, by friendly Admonitions, and by ſeaſonable Rebukes, the Children under their Inſtruction may come out of it improved in *Knowledge* as well as in *Utterance*, in *Practice* as well as in *Principle*, in the *Regulation* of their *inner Parts*, as well as in the *Decency* of their *outward Deportment*. Then may they look *backwards* and *forwards* with equal Pleaſure upon the *Succeſs* of their *paſt*, and towards the promiſing *Proſpect* of their *future* Endeavours; that a flouriſhing Generation is already form'd upon the *one*, and a new one riſing with all favourable Appearances upon the *other*; that they have been Agents and Inſtruments in the Hand of God, for bringing forth that *Strength* which he hath *ordained out of the Mouths of very Babes and Sucklings*; have been employed in the honourable Work of conveying to the *Poor* the glad Tidings of the *Goſpel*, of *ſaving the Children of the Needy*; and therefore may humbly hope for a Share in the Recompence of thoſe *wiſe Teachers*, who *ſhall ſhine as the Brightneſs of the Firmament*, and of them *who turn many to Righteouſneſs*, by ſhining with them *as the Stars for ever and ever.*

Dan. xii. 3.

FINIS.

The present State of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *May* 1721.

This Mark * denotes *Schools set up since the last Year's Account, or not mentioned therein for want of Information.* C. *signifies* Cloath'd. *pt. Cl.* part Cloathed. *C. & B.* Caps and Bands. *M.* Maintained. *W.* Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about *per Annum*.			Collections at Sermons & Sacraments, and Gifts this Year, or about *p. An*			Boys & Girls put out Apprentices from the Beginning.	
				l.	*s.*	*d*	*l.*	*s.*	*d.*	Boys.	Girls.
All hallows Lombard-street *C.* — — To which School 100 *l.* was left by Mr. *William Dalbey*, one of the Trustees lately deceased; and 20 *l.* in a Lottery. Tickets was sent by an unknown Hand — — — — —	1	40	—	30	—	—	95	—	—	44	
St. Andrew Holborn *Boys C.*	1	80	—	139	7	—	91	16	1	188	
In the same Parish, *Girls C.*	*	—	80	118	7	6	81	18	6	—	182
In the same Parish, at St. *George's* Chappel *C.*	2	50	40	145	—	—	236	—	—	77	38
St. Anne Aldersgate *C.*	2	30	20	50	—	—	100	—	—	8	4
St. Anne Blackfriars, *C.* endowed by a private Person,	2	40	30								
St. Anne Westminster, *Bo. Cl*	1	52	—	74	—	—	128	13	9	134	
In the same Parish, *Girls C.* These Legacies amounting to 250 *l.* were paid to these Schools 1716.	1	—	52	—	—	—	140	—	—	—	89
St. Bartholomew the Great *Cl.* — — — —	1	30	—	70	—	—	—	—	—	3	
Billinsgate Ward *C.*	1	34	—	80	—	—	—	—	—	3	
St. Botolph Aldersgate *C.*	2	50	50	105	10	—	20	—	—	31	22
St. Botolph Aldgate *within* The Boys set up 1698. and the Girls 1710. *Cl.*	2	50	40	130	—	—	—	—	—	150	32
In the same Parish in *East-Smithfield*, the Boys set up 1706. and the Girls 1710. *Cl.*	2	50	40	85	—	—	41	10	—	25	36
In the same Parish, an old endow'd School turn'd into a Charity School *Cl.*	1	15	—	—	—	—	—	—	—	5	
St. Botolph Bishopsgate *C.*	2	30	6	21	10	—	57				
St. Brides Parish *C.* — — —	2	50	50	170	—	—	55	—	—	42	31
	24	601	408	1219	04	06	1046	18	04	712	428

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about *per Annum*.			Collections at Sermons & Sacraments, and Gifts this Year, or about *p. An.*			Boys & Girls put out Apprentices from the Beginning.	
				l.	*s.*	*d.*	*l.*	*s.*	*d.*	Boys.	Girls.
St. *Bride*, for Teaching Navigation to 20 Children Elected out of 5 Charity Schools, on *Mondays*, *Wednesdays*, and *Fridays*, from whence 14 *Chil.* have been put to Services at Sea.	1										
Broad-Street Ward, *C.* To which Schools there is 5*l.* *per Annum* left for 16 Years, to place out an Apprentice	2	50	30	87	—	—	30	—	—	72	
Camberwell in *Surrey*, *Cl.*	1	25	5	60	—	—	60	—	—	3	
Caſtle Baynard Ward, *Cl.*	2	30	20	67	—	—	54	7	8	52	
Chelſea in *Middleſex pt. C.* Third part of the Offertory is given to this School. ——	1	30	—	12	—	—	—	—	—	25	
In the ſame Pariſh, *pt. Cl.* Another Sch. chiefly ſupported by Ladies and Gentlewomen, of whom are Truſtees	1	—	30	50	—	—	—	—	—	—	4
Chriſt-Church in *Surry Cl.*	1	30	—	30	—	—	28	13	—	7	
St. Clement Dane, *C.* To which 20*l.* per Annum is given for 99 Years, and the Gifts in 1718, amounted to 130 *l.*	2	70	40	151	18	6	171	4	11	185	84
Cordwainers Ward *Cl.* —	2	50	30	80	—	—	70	—	—	80	16
Cornhill-Ward *C.* ——	2	50	30	20	—	—	160	—	—	36	13
Cripplegate Ward within Including the School in the Pariſh of St. *Alphage*, *C.* —	2	50	25	120	—	—	70	—	—	15	
Deptford in Kent, *Cl.* ——	3	55	30	25							
Dowgate Ward, erected 1715. *Cl.* —— ——	2	30	20	130	—	—	30	—	—	1	1
St. Dunſtan in the Weſt *C.* To which is given the Intereſt of 300 *l.* for ever, and a Lottery Ticket of 14 *s.* per Ann. Mr Paul Jarvis, late Treaſurer of the Charity School for Boys, in the Pariſh of St. Sepulchre, gave 20 *s.* to be paid yearly by the Minister and Churchwardens of the ſaid Pariſh, after a Sermon preached on St. Pauls Day for ever in the ſaid Church, to encourage this Charity: On Condition the Boys attend the ſame, and Half a Crown to the Maſter.	2	50	40	167	16	—	57	17	10	99	58
St. Edmund the King, No ſchools but a Subſcription and Collection to put our Apprentices, ſuch as are educated in the Charity Schools, and 175 Children have been already put out by this means.	—	—	—	25	—	—	40				
Faringdon Ward *within*, *C.*	2	60	40	120	—	—	130	—	—	40	30
St. George Southwark, *C*	1	50	—	80	—	—	40	—	—	14	
Sir *George Wheler*'s Chappel in *Stepney* Pariſh *C.* To which Mrs. Atwood left by Will, part of 30 *l.* to Stepney, which amounted to 17*l.* 17*s.* 1*d.* and Mr Sharpington 3*l.*	1	—	50	27	—	—	45	—	—	—	14
	28	630	400	1242	14	06	987	03	05	627	

CHARITY-SCHOOLS in the Parishes of	No. of Scho.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. Ann.			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys.	Girls
St. Giles Cripplegate, C.	1	100	—	54	10	—	69	18	—	100	
In the same Parish, in *Middlesex*, C.	1	50	—							60	
In the same Parish, Cl.	1	40									
In the same Parish, C. Supported by a *Legacy* of 1500l of the late Lady *Eleanor Hollis*, yielding 62l. 10s. *per Annum*.	1	—	50							—	22
St. Giles in the Fields C. Gifts & Legacies 1718. 700l.	4	101	101	250	—	—	150	—	—	171	146
Greenwich, *Kent*. W. C. To this School have been given the following Legacies, *viz.* one of 25l. Another of 10l. *p. Ann.* for 10 Years. Another of 5l. *per Ann.* for 4 years. And another of 150l.	1	—	40	65	19	—	21	5	9	—	39
St. Helens Bishopsgate Cl.	1	40	—	36	—	—	116	—	—	80	
St. James Clerkenwell Cl.	2	60	40	100	—	—	30	—	—	127	65
St. James Westminster, by the Offertory Cl.	1	50									
In the same Parish in *King-street*; supported out of the Revenue of the Chappel	1	36								120	
In the same Parish in *Berwick-street*; supported out of the Revenue of the Chappel	1	16									
In the same Parish, Cl. supported by Collections at Sermons, and casual Benefactions	1	—	80							—	54
St. John at Hackney C.	2	30	22	123	18	—	93	—	8	15	5
St. John at Wapping Cl. To which 30l. 15s. was given in 3 Benefactions 1717	2	40	30	45	—	—	94	14	—	71	22
S. Katharine *near the Tower* C	2	35	15	30	—	—	75	—	—	66	9
Kensington, *Middlesex* C. To which His Majesty is graciously pleased to give 80l. per Annum. And in 1716. Legacies were left of 100l. & 5l.	2	40	30	169	—	—	135	—	3	58	36
Knights-Bridge Chappel *Middlesex*, C.	1	12	—				20				
Lambeth in *Surry*	2	50	12	50	—	—	25				
	27	700	420	924	07	00	829	18	08	868	356

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. An.			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys	Girls
St. Lawrence Pountny *C.*	1	18									
St Leonard Shoreditch *C.*	1	50	—	42	9	8	53	16	11	50	
In the same Parish, at *Hoxton, C.* ——	1	—	50	45	—	—	38	18	5	—	13
Lewisham in *Kent*	1	—	30								
St. Margaret Westminst. Cloathed in Blue; to which School is given 6 l. per Ann. during a Lease, and an Annuity of 21 l. a Year, for 78 Years from January 1713. And a Legacy of 250 l. And in 1717, Four Children were added to the Girls School, upon the Treasurers Receiving a Bank Note of 50 l. from an unknown Hand. Since which 60 l. has been left to the School in 3 Legacies.	2	52	34	59	14	—	138	11	4	271	16
In the same Parish, *C.* in Grey and M. Str up 1698. To this School is given a Freehold House of 40 l. per Ann. beside the Childrens Beer, valued at 66 l. per Annum. And in 1716, a Legacy of 100 l. In 1717, the Legacies were 216 l. And in 1718 1000 l. Bank Stock.	2	80	52	180	—	—	300	12	8	202	115
St. Martin in the Fields, *C.* One Boy and one Girl were added to these Schools Anno 1716, upon Mr. Richard Smiths leaving a Legacy of 100 l. on that Condition: The like Legacies were left by him to several other Schools in Westminster. 268 & 106 are wholly maintained	3	101	51	140	—	—	360	—	—	150	100
St. Mary-le-Bon *Cl.* ——	1	12	—	13							
St. Mary at Islington *C.*	2	24	20	103	19	6	100	—	—	42	38
St. Mary Magdalen Bermondsey *C.* ——	1	50	—	90	---	---	20	---	---	27	
S. Mary Overree, *alias* St. Saviour Southwark *C.* To these Schools Mr. *John Collet* has left 115 *l. per Ann.* in Houses and Lands.	2	60	50	200	—	—	—	—	—	—	1
St. Mary Rotherhith *C.* —	1	20	—	—	—	—	—	—	---	20	
In the same Parish, The Parish Children of both Sexes are under the Care of 1 Mistress, and 2 Nurses, since 1715. *C. M.* and *W.* This was first promoted by the Liberality of one of the Parishioners, and has been since continued at the Charge of 2 *s.* a Week each Child, on the Parish, except the Article of Cloathing.	1	25	—	—	—	—	—	—	---	18	
St. Mary in the Savoy *Cl.*	1	22	—	40	—	—	20	---	—	20	
	20	514	287	914	03	02	1011	19	04	800	283

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about £ per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about £ An			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys.	Girls.
St. Mary Whitechappel, C. A Legacy of 10 l. left 1717. And 20 l. per Annum, by Dr. Davenant, formerly Rector of the Parish. And 100 l. to put out Children Apprentice, & 10 l. by the late Treasurer	2	60	40	20	—	—	40	—	—	30	120
St Michael Crooked-lane, & St Magnus the Martyr C. To these Schools have been left a Legacy of 100 l. by Mr. William Wood	2	40	20	55	—	—	46	—	—	18	4
In the Parish of St. Michael, taught at the Charge of a private Person	1	—	50								
Newington Butts *Surry C.*	1	30	—	45	—	—	10				
Norton Folgate	1	60	—	19	—	—	—	—	—	345	
St. Olave Old-Jewry, *Cl.*	1	30									
St. Olave, Southwark *C.*	1	—	60	56	—	—	79	17	10	—	45
St. Paul Covent Garden *C.*	2	30	20	132	4	—	62	8	2	49	23
St. Paul Shadwell, *C.* To these Schools is given per Annum for ever 5 l. 10 s.	2	50	50	65	4	3	72	—	7	64	22
Poplar Chappel in *Stepney* Parish, *C. Cl.* To this School have been left by Mrs. *Eliz. Atwood*, 13 l. 19 s. 2 d. half penny; and by Mr. *Daniel Roberts*, 20 l.	3	55	20	45	—	—	40	—	—	31	8
Queen Hithe Ward, Erected 1717. *Cl.*	1	20	20	—	—	—	24	14	11		
Ratcliff Hamlet in *Stepney* Parish *Cl.*	2	50	30	80	—	—	75	—	—	51	
St. Sepulchre *within Cl.* To which 40 s. per An. for ever was given by Mr. *Paul Jarvis*	1	51	—	128	—	—	20	—	—	123	
In the same Parish *within Cl.* set up 1702. To which there have been Gifts 263 l. 14 s.	1	—	51	45	—	—	50	—	—	—	82
In the same Parish *without*, set up 1706-7. *Cl.*	1	33	—	60	—		—		—	46	
In the same Parish *without*, set up 1711. *Cl.*	1	—	20	15	—	—	10	—	—	—	21
St. Stephen Walbrook *C.*	1	30	—	6	—	—	25	—	—	18	
	24	539	381	771	08	03	555	01	06	775	225

CHARITY-SCHOOLS in the Parishes of	No. of Schools	BOYS	GIRLS	Voluntary Subscriptions about per Annum. l.	s.	d.	Collections at Sermons & Sacraments, and Gifts this Year, or about p. An. l.	s.	d.	Boys & Girls put out Apprentices from the Beginning. Boys	Girls
Tabernacle in Petticoat Lane, in Stepney Parish, *C.*	1	30	—	8	10	—	30	10	—	1	
St. Thomas Southwark *C.*	1	30	—	25	—	—	30	—	—	12	
Tower-Ward *C.* To which there have been Gifts since the Foundation, 446 *l.* 15 *s.* 6 *d.*	2	70	60	200	—	—	50	—	—	26	17
Vintry-Ward *C.* To this School there have been Gifts to the Value of 651 *l.* 25 *s.*	1	50	—	77	16	—	3	—	—	35	
Wapping Stepney *Cl.*	2	50	30	80	—	—	40	—	—	7	
	7	230	90	391	06	00	159	10	00	81	17
Brought from *Page* 31	24	601	408	1219	04	06	1046	18	04	712	428
Ditto from *Pag.* 32	28	630	400	1242	14	06	987	03	05	627	220
Ditto from *Pag.* 33	27	700	420	924	07	00	829	18	08	868	396
Ditto from *Pag.* 34	20	514	287	914	03	02	1011	19	04	800	283
Ditto from *Pag.* 35	24	539	381	771	08	03	555	01	06	775	225
Total	130	3214	1986	5463	03	05	4559	11	03	3863	1569

Boys 3214
Girls 1986 } 5200 Total of Children Taught.

Boys put out Apprentices 3863
Girls put out Apprentices 1569 } 5432 Total of Children put out Apprentices.

N. B. *All the Schools abovementioned have been set up since* 1697. *except that belonging to the* New-Church *in St.* Margaret Westminster, *now known by the Name of the* **Blue-Coat-School**, *which was set up* Lady-Day 1688, *for* 50 *Boys*; *and the School at* Moreton Folgate, *erected* 1691, *for* 60 *Boys.*

A particular Account of the Charity-Schools *ſet up in ſeveral Parts of* Great Britain, *as the ſame has been tranſmitted from* Whitſontide 1720, *to* Whitſontide 1721.

Brecon, —— **Brechnock.** A third School for 20 Boys, taught by the Charity of a Bequeſt left by a private Gentleman.

Bucks, —— **Denham.** A School for 15 Boys and 15 Girls, cloathed and taught, Erected 1719, by a Perſon of Honour in that Neighbourhood, who has endowed it with 30 *l. per Ann.*

Cumberland, — **Kirk Andrews** *upon Eske.* A School for 60 Children, founded by the Intereſt of 100 *l.* left by a private Gentleman ſome Years ſince for the Benefit of the Poor of that Pariſh.

Derbyſhire, — **Swarkſton.** A School for 14 Boys and Girls, taught at the Expence of a charitable Lady.

Eſſex, —— **Tilbury Fort.** A School for 8 Children, taught by one of the Corporals of the 2 Companies of Invalids in Garriſon there.

Glamorganſhire, **Lantwit Major.** A School endowed with 5 *l. per Annum* for ever.

Neath. A School for all the poor Children, ſupported by the Lord of the Manor.

Herefordſhire, **Peutland.** A School for all the poor Children, ſupported by the Offertory.

Laſſets. A School } Both ſupported by a pri-
Titley. A School } vate Gentleman.

Kent, —— **Aſhford.** A School for 10 Boys and 10 Girls, part cloathed, Erected *Chriſtmas* 1719.

Leiceſterſhire, — **Garthorpe.** A School for 10 Children, taught at the Charge of 2 private Gentlemen.

Merionethſhire, **Dolgelly.** A School for 25 Boys and 25 Girls, ſupported at the Charge of a Lady at *London.*

Middleſex,

Middlesex, — **Harlington.** A School Erected for 30 Children, cloathed, to be chose in equal Proportions out of this Town, *Hayes*, and *Hillingdon*, supported at the sole Charge of a Noble Lord.

Monmouthshire, **Lanthony.** A School for 50 Boys, opened *Michaelmas* 1720, at the Charge of a private Gentleman.

Northamptonshire, **Pelmdon.** A School for 7 Boys and 3 Girls cloathed, set up by the Care and Diligence of the Minister.

Norton near *Daintree*. A School for 14 Children.

Douigrave. A School Erected by a private Gentleman.

SCOTLAND, **Belly** in *Bamffshire*. A School Erected the 10*th* of *March* 1721.

Half norton in *Teviotdale*. A School Erected the 21*st* of *October* 1720.

These 2 Schools, and about 50 more, are Erected and maintain'd at the Charge of the *Society* at **Edinburgh** *for Propagating Christian Knowledge*.

Somersetshire, — **Widdummer Norton.** A School for 42 Children, opened the 8*th* of *May* 1721. founded by a Legacy of 750*l.* left by a private Gentlewoman, the greatest Part of which is laid out by her Executor in Lands, pursuant to a Decree in the High Court of Chancery, and the rest is to be so laid out as soon as a convenient Purchase can be found.

Warwickshire, — **Wasperton.** A School for 17 Children, taught by a School-Mistress.

Yorkshire, — **Greatbrooke.** A School for 12 Children cloathed.

Potor Roberts. A School for 22 Children cloathed.

Wath super Dern. Two Schools, in one of which 12 Children are taught and cloathed.

Wentworth in the *Hospital*. A School for 16 Children taught and cloathed.

The

The Number of *Charity-Schools* in each County of *England* and *Wales*, and of those in *Scotland*; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.
Anglesey	3	40	
Bedfordshire	34	349	57
Berkshire	54	752	130
Brecknockshire	6	82	47
Buckinghamshire	39	470	46
Cambridgeshire	29	635	120
Carmarthenshire	11	121	4
Carnarvonshire	3	35	
Cheshire	13	124	56
Cornwal	11	22	14
Cumberland	6	160	30
Denbighshire	5	100	3
Derbyshire	18	294	31
Devonshire	36	673	229
Dorsetshire	10	75	33
Durham	12	252	20
Essex	31	442	162
Glamorganshire	5	30	30
Gloucestershire	53	838	80
Hampshire	37	497	106
Herefordshire	27	386	79
Hertfordshire	33	581	87
Huntingdonshire	23	282	20
Kent	52	765	210
Lancashire	19	255	39
Leicestershire	35	419	30
Lincolnshire	89	1148	90
	694	9827	1753

	Sch.	Boys.	Girls.
Merionethshire	2	40	25
Middlesex	28	424	88
Monmouthshire	6	104	10
Montgomeryshire	3	24	
Norfolk	31	516	223
Northamptonshire	46	528	121
Northumberland	10	430	40
Nottinghamshire	17	222	28
Oxfordshire	20	300	98
Pembrokeshire	21	166	25
Radnorshire	1	20	
Rutlandshire	6	32	12
SCOTLAND	52	1248	540
Shropshire	19	340	30
Somersetshire	27	490	90
Staffordshire	14	230	88
Suffolk	37	564	140
Surry	26	486	129
Sussex	18	414	46
Warwickshire	34	395	148
Westmoreland	1	16	10
Wiltshire	30	584	57
Worcestershire	34	570	100
Yorkshire	51	895	113
	534	9038	2161
Brought forward	694	9827	1753
Total	1228	18865	3914

Note. There is good Reason to believe, from the known Zeal of the Protestants in *Ireland*, and the Accounts formerly published, that the Charity-Schools in that Kingdom have been much increased since last Year, though the Accounts of them have not been transmitted Time enough to be inserted in this Account; the Reader is therefore desired to accept of the summary Account of them as it was reported last Year, in the following General Estimate of the *Charity-Schools* in both Kingdoms.

A Summary View of the Charity-Schools *in* Great-Britain *and* Ireland.

	Sch.	*Boys.*	*Girls*
At *LONDON*, Pag. 36	130	3214	1985
In other Parts of *Great-Britain*, P. 39.	1228	18865	3914
In *IRELAND*	148	2084	476
	1506	24163	6376
		6376	
Total of *Boys* and *Girls*		30539	

Note 1721. *Note*, Where the Number of *Children* have been signified to the Publisher of this Account, without distinguishing the *Sexes*, they are put in the *Column* of *Boys*, which is the Reason of the great Disproportion between the Number of *Boys*, and that of *Girls*, taught in the Country. *Note also*, There are above 250 Schools included in the foregoing Account of those in *Great Britain and Ireland*, without signifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them*; but the Publisher hereof would be very thankful for a more particular Information.

FINIS.